

# Institutionalizing Quality Culture in Non-Formal Islamic Education: Evidence from Qiroati-Based Qur'anic Schools in Indonesia

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**ABSTRACT.** This study examines the institutionalization of quality management in non-formal Islamic education at Qiroati-based Qur'anic schools in Indonesia, focusing on quality planning, implementation, evaluation, and institutional sustainability in community-based Islamic education. Recent discussions on educational quality assurance have highlighted the limited attention given to how quality management is culturally constructed and institutionally sustained within non-formal Islamic educational settings. Previous studies have primarily emphasized pedagogical effectiveness and Qur'anic learning outcomes, while the managerial and socio-cultural dimensions of quality management remain underexplored. Employing a qualitative ethnographic case study approach, data were collected through participant observation, in-depth interviews, and documentation involving institutional leaders, administrators, ustadz/ustadzah, and community stakeholders. Data were analyzed using Spradley's ethnographic analytical framework, including domain, taxonomic, componential, and cultural theme analyses. The findings reveal that quality management is institutionalized through structured competency-based planning, standardized teacher development, participatory leadership, continuous evaluation, and value-based organizational culture rooted in Islamic ethics. Institutional sustainability is further strengthened by community trust, managerial commitment, and adaptive organizational practices, although challenges related to infrastructure limitations, time constraints for learning, and diverse student backgrounds persist. This study contributes theoretically by extending discussions on educational quality management beyond formal schooling frameworks into culturally grounded non-formal Islamic education contexts. Methodologically, it demonstrates the relevance of ethnographic analysis for understanding institutional culture and quality practices. In practical terms, the findings offer an adaptive framework for strengthening sustainable community-based Islamic educational institutions across broader Muslim societies.

**Keywords:** *Quality Management; Non-Formal Islamic Education; TPQ; Qiroati Method; Qur'anic Learning.*

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## INTRODUCTION

Across many Muslim societies, non-formal Islamic education institutions continue to play a crucial role in strengthening religious literacy, moral formation, and community based educational sustainability (Cahyani et al., 2026; Istiyani et al., 2024; Juwaini et al., 2025; Novrita et al., 2025; Nursyam et al., 2025; Tiana et al., 2025). In the context of globalization, technological transformation, and increasing educational competition, Islamic educational institutions are required not only to preserve religious values but also to demonstrate institutional accountability, learning effectiveness, and sustainable quality management practices (Abas Hidayat et al., 2021; Ifan

et al., 2026; Sofyan et al., 2026; Tolchah & Mu'ammam, 2019). Consequently, quality management has become an increasingly significant issue in contemporary Islamic education discourse, particularly regarding how community-based religious educational institutions maintain institutional legitimacy and educational quality amid changing social demands (Arrosyid et al., 2025; Bakar et al., 2023; Chabibi et al., 2025; Darwanto et al., 2024; Faizah et al., 2025; Waluyo et al., 2025).

In Indonesia, Taman Pendidikan Al-Qur'an (TPQ) occupies a strategic position within the national educational ecosystem as a community-based institution responsible for strengthening Qur'anic literacy and early Islamic character formation (Rohmah et al., 2022). Supported largely by community participation and religious commitment, TPQ has become an important socio-religious institution at the grassroots level. However, many TPQ continue to operate through informal managerial systems characterized by weak planning, limited documentation, inconsistent evaluation mechanisms, and strong dependence on charismatic leadership. These conditions frequently result in uneven educational quality and limited institutional sustainability, particularly amid increasing public expectations regarding educational accountability, professional educators, and measurable learning outcomes (Aburahmah, 2021; Attalla et al., 2024).

The issue of educational quality management has attracted growing scholarly attention within broader educational management studies. Educational institutions are increasingly evaluated not only through instructional outcomes but also through organizational effectiveness, leadership patterns, institutional culture, and continuous quality improvement systems (Ahyani et al., 2024; Aprilianto et al., 2025; Berry, 1997; Díez et al., 2020; Nadeem, 2023; Yuliana et al., 2023). Nevertheless, existing discussions on educational quality management have predominantly focused on formal educational institutions such as schools, universities, and madrasahs, while community-based non-formal Islamic educational institutions remain relatively underexplored within international educational management discourse.

International scholarship on non-formal education management has increasingly emphasized the importance of institutional sustainability, stakeholder engagement, adaptive governance, and quality assurance mechanisms in maintaining educational effectiveness beyond formal schooling systems (Hamdi et al., 2026; Jannana et al., 2025). Studies conducted in community-based educational settings across Asia, Africa, and Latin America indicate that sustainable educational quality is often influenced by organizational legitimacy, community participation, leadership effectiveness, and institutional adaptability rather than formal administrative structures alone. These findings suggest that non-formal educational institutions require context-sensitive quality management models capable of balancing accountability, flexibility, and community responsiveness.

Similarly, studies on faith-based educational governance highlight that religious educational institutions derive their sustainability not only from managerial efficiency but also from moral authority, shared values, and community trust. In many faith-based educational settings, governance processes are shaped by the interaction between formal organizational structures and socio-religious norms that reinforce institutional legitimacy. However, empirical evidence explaining how these governance mechanisms contribute to the institutionalization of quality culture in community-based Islamic educational institutions remains limited.

Recent studies on non-formal Islamic education have largely emphasized pedagogical effectiveness, Qur'anic learning outcomes, character formation, and religious socialization processes (A. A. Aziz & Huda, 2024; Magfiroh et al., 2023). Several studies have examined the effectiveness of Qur'anic learning methods, including the Qiroati method, particularly concerning students' reading achievement and teacher competence (Faiqah & M, 2025; Fitriana & Zc, 2025; Mariana et al., 2025). However, previous research still tends to examine TPQ from partial perspectives, focusing mainly on instructional dimensions without integrating planning, implementation, evaluation, organizational culture, and institutional sustainability into a comprehensive quality management framework (Rokhim et al., 2025; Sutikno et al., 2025). Despite the growing literature on Islamic education management, little is known about how quality

management practices become institutionalized and culturally sustained within community-based non-formal Islamic educational settings.

Institutional Theory has been widely employed in educational research to explain how educational organizations establish legitimacy, maintain stability, and adapt to environmental expectations through shared norms, values, and organizational practices (Cherif, 2026; Nu'man, 2025; Suyatman et al., 2026). Drawing on Institutional Theory, this study argues that educational quality in non-formal Islamic education is socially constructed through organizational legitimacy, participatory leadership, shared institutional norms, and value-based organizational culture (Desmiati et al., 2023; Haq et al., 2022; Indasari et al., 2025; Rozanita et al., 2026).

This study focuses on Qiroati-based TPQ because the Qiroati method represents one of the most structured and standardized Qur'anic learning systems widely implemented in Indonesian non-formal Islamic education. The method emphasizes teacher competency standards, systematic learning stages, standardized evaluation systems, and institutional discipline, making it relevant for examining institutionalized quality management practices. Furthermore, TPQ Qiroati Nashrul Ummah 1 and 2 demonstrate relatively strong institutional sustainability, educational consistency, and community legitimacy, making them appropriate cases for understanding adaptive quality management within community-based Islamic education.

Against this background, this study examines the institutionalization of quality management in Qiroati-based Qur'anic schools in Indonesia, focusing on planning, implementation, evaluation, and the socio-cultural factors influencing institutional sustainability. Using an ethnographic case study approach, this research seeks to contribute theoretically to discussions on quality management in non-formal Islamic education by extending educational management discourse beyond formal schooling contexts into culturally embedded community-based institutions. Methodologically, the study demonstrates the relevance of ethnographic analysis for understanding institutional culture and quality practices, while practically offering an adaptive framework for strengthening sustainable quality management in non-formal Islamic educational institutions within broader Muslim societies.

## **METHOD**

This study employed a qualitative approach with a multiple case study design to examine the institutionalization of quality management practices in Qiroati-based non-formal Islamic education (Yin, 2018). A qualitative approach was chosen because the study aimed to explore managerial processes, institutional culture, and socio-religious dynamics underlying educational quality management within natural settings (Creswell, 2014). The research topic emerged from growing concerns regarding the sustainability, accountability, and quality assurance of community-based Islamic educational institutions, particularly TPQ, amid increasing public demands for professional educational management. TPQ Qiroati Nashrul Ummah 1 and 2 were purposively selected as research sites because both institutions demonstrate relatively strong institutional continuity, structured implementation of the Qiroati method, stable community trust, and consistent educational practices, making them relevant cases for examining institutionalized quality management in non-formal Islamic education (Yin, 2014).

The research was conducted over six months, from January to June 2025, allowing prolonged engagement in the field to obtain an in-depth understanding of institutional activities, organizational culture, and quality management practices. The study was carried out at TPQ Qiroati Nashrul Ummah 1 and TPQ Qiroati Nashrul Ummah 2, Kudus, Central Java, Indonesia. Data were collected through participant observation, semi-structured interviews, and document analysis. Participant observation was conducted regularly throughout the six-month fieldwork period, enabling the researcher to observe learning activities, teacher coordination meetings, supervision practices, evaluation sessions, and interactions among institutional stakeholders (Arikunto, 2019). Informants were selected using purposive sampling because the study required participants who possessed direct experience and active involvement in quality management processes within the

TPQ. A total of 16 informants participated in this study, consisting of 2 heads of TPQ, 4 TPQ administrators, 6 ustadz/ustadzah (teachers), and 4 student guardians (parents). Semi-structured interviews were conducted to explore participants' experiences, perceptions, and roles in planning, implementing, supervising, and evaluating educational quality management practices. Documentary sources included institutional reports, student progress records, attendance records, supervision reports, learning schedules, and internal evaluation documents.

Participant observation enabled the researcher to obtain first-hand insights into daily institutional practices and organizational culture within the TPQ. Semi-structured interviews provided flexibility for exploring participants' perspectives while ensuring consistency across key themes related to quality management, institutional legitimacy, and organizational sustainability. Documentation analysis served to verify and complement observational and interview data by providing evidence of formal policies, evaluation mechanisms, and quality assurance practices implemented within the institutions.

In ethnographic research, the researcher's position is essential in shaping field interaction and data interpretation. In this study, the researcher acted as a participant observer who engaged directly with institutional activities while maintaining reflective awareness throughout the research process (Sugiyono, 2017). Access to the field was established gradually through communication and collaboration with institutional leaders and community members, enabling the development of trust with informants. To minimize researcher bias and strengthen research validity, several strategies were employed, including prolonged engagement, data triangulation, member checking, reflective field notes, and continuous comparison between observational findings, interview results, and institutional documents (Emzir, 2014). Data analysis followed Spradley's ethnographic analytical framework consisting of domain analysis, taxonomic analysis, componential analysis, and cultural theme analysis, allowing an in-depth interpretation of institutional meanings, organizational practices, and socio-cultural dynamics underlying quality management implementation in non-formal Islamic education (Miles et al., 2014)

## **RESULT AND DISCUSSION**

### **Result**

#### **Institutional Planning and Organizational Discipline**

The findings reveal that quality management at TPQ Qiroati Nashrul Ummah 1 and 2 is institutionalized as a systematic and continuous process encompassing planning, implementation, supervision, and evaluation of Qur'anic learning. Educational quality is not narrowly understood as students' ability to read the Qur'an fluently, but as the outcome of integrated institutional management involving organizational discipline, educator commitment, curriculum consistency, and public trust. This orientation was reflected in statements from institutional leaders, who emphasized that educational sustainability depends on maintaining both academic quality and institutional credibility. One coordinator explained:

*"For us, quality is not only about students being able to read the Qur'an correctly. Quality also means maintaining discipline, teacher responsibility, evaluation consistency, and the trust of parents in this institution."* (Interview, Coordinator-01, March 2025)

This finding was reinforced through participant observation during classroom activities, where the researcher observed structured learning schedules, standardized teaching procedures, and regular supervision practices implemented consistently across learning groups. During evening learning sessions, students sat in small semi-circular groups while ustadz/ustadzah carefully monitored pronunciation accuracy, tajwid articulation, and students' fluency levels. The learning atmosphere reflected both instructional discipline and religious intimacy, as students repeatedly practiced Qur'anic recitation under close teacher supervision. Field notes documented that students were grouped according to competency levels rather than age categories, while each ustadz/ustadzah followed standardized Qiroati instructional stages throughout the learning process. Institutional documents further showed that student progress reports, teacher attendance

records, and evaluation reports were systematically documented and periodically reviewed by TPQ administrators.

In terms of quality planning, TPQ Qiroati Nashrul Ummah 1 and 2 demonstrated structured competency-based planning aligned with the Qiroati curriculum system. Learning plans included scheduling systems, student grouping mechanisms, teacher competency requirements, and achievement targets for each instructional level. According to one senior ustadzah:

*“Every teacher must first understand the Qiroati standards before teaching. Teaching cannot rely only on experience because there are competency stages and learning procedures that must be followed consistently.” (Interview, Ustadzah-03, April 2025)*

The findings indicate that quality planning was directed not only toward student achievement but also toward strengthening educator readiness and institutional learning systems. Regular coordination meetings were conducted to evaluate learning progress and discuss instructional obstacles encountered during classroom implementation. Observation data showed that institutional planning was closely connected to continuous monitoring practices, allowing administrators to anticipate learning difficulties and maintain instructional consistency across different student groups. During coordination meetings, teachers discussed students’ reading progress collectively and shared strategies for assisting learners experiencing difficulties in pronunciation and fluency.

*“Quality in TPQ is not only about reading accuracy but also maintaining trust, discipline, and consistency in teaching practices. If discipline is weak, the quality of learning will also decline.” (Teacher A, Interview, March 2025)*

### **Participatory Leadership and Educator Commitment**

The implementation of quality management was carried out through participatory involvement among institutional leaders, administrators, ustadz/ustadzah, parents, and community stakeholders. Quality implementation was reflected in disciplined learning practices, routine teacher guidance, periodic supervision, and collaborative institutional coordination. One administrator stated:

*“All teachers here have responsibilities for maintaining quality. Evaluation and supervision are not only the responsibility of the leader because we work collectively to maintain learning consistency.” (Interview, Administrator-02, April 2025)*

This participatory pattern reflects the implementation of collective quality responsibility commonly associated with continuous improvement principles in educational management. During field observation, the researcher identified that institutional discipline was strongly emphasized through punctual teaching schedules, regular monitoring of instructional activities, and routine teacher coordination forums. The institutional atmosphere reflected strong organizational commitment, where educators actively supported one another in maintaining instructional standards and addressing student learning difficulties. Documentary evidence also indicated that supervision activities and teacher development programs were conducted routinely as part of institutional quality assurance mechanisms.

*“Our leadership model is based on collective responsibility. Teachers, administrators, and coordinators are all involved in maintaining educational quality, not only the head of the institution.” (Head of TPQ, Interview, April 2025)*

The findings further demonstrate that quality evaluation at TPQ Qiroati Nashrul Ummah 1 and 2 was implemented systematically through layered evaluation mechanisms involving student assessment, teacher supervision, and program evaluation. Student evaluations were conducted through periodic competency examinations and *ihthian* activities designed to assess students’ Qur’anic reading standards. Meanwhile, teacher evaluations were conducted through classroom supervision and routine monitoring by institutional leaders. One ustadz explained:

*"Evaluation is important because it helps us identify weaknesses in teaching and student progress. We routinely discuss the results together so improvements can be made continuously." (Interview, Ustadz-04, May 2025)*

Document analysis revealed that evaluation reports were regularly compiled to monitor learning progress and institutional performance. Observation data also showed that evaluation activities functioned not merely as administrative control mechanisms but as reflective processes for improving learning quality and institutional sustainability. These evaluation sessions often involved discussions regarding students' learning achievements, teacher discipline, and the effectiveness of instructional methods used in classroom activities. Such continuous evaluation practices contributed significantly to maintaining consistency in educational quality and strengthening institutional accountability within the community.

### **Community Trust as Socio-Religious Legitimacy**

Another important finding indicates that quality management practices were deeply grounded in Islamic organizational values such as amanah (trustworthiness), discipline, responsibility, istiqamah (consistency), and collective commitment. These values shaped managerial practices, learning discipline, and institutional interactions between teachers, students, and parents. During field observation, the researcher found that educators consistently emphasized moral responsibility and ethical commitment alongside technical learning achievement. One parent explained:

*"We trust this TPQ not only because children can read the Qur'an well, but because teachers also teach discipline, manners, and religious responsibility." (Interview, Parent-02, May 2025)*

The researcher also observed that students greeted teachers respectfully before entering learning sessions, while teachers reminded students about discipline, prayer, and respectful behavior during classroom interactions. These findings suggest that educational quality within non-formal Islamic education cannot be separated from spiritual and cultural dimensions embedded within institutional practices. The integration of managerial discipline and Islamic values strengthened organizational legitimacy and reinforced community trust toward the institution.

*"Parents continue to send their children here because they trust the teachers and the values taught. For the community, trust is as important as academic achievement." (Parent-03, Interview, May 2025)*

Overall, the findings demonstrate that quality management in Qiroati-based TPQ is not merely an administrative mechanism but a culturally embedded institutional process sustained through participatory leadership, organizational discipline, continuous evaluation, and value-based educational practices. The sustainability of educational quality is strongly influenced by the institution's ability to maintain social legitimacy, adaptive organizational practices, and collective commitment within the surrounding community. These findings further indicate that non-formal Islamic educational institutions possess significant potential to develop sustainable community-based quality management models capable of responding to contemporary educational challenges while preserving their religious and cultural identity.

### **Discussion**

The findings of this study demonstrate that quality management in Qiroati-based non-formal Islamic education cannot be understood merely as an administrative mechanism for controlling learning outcomes, but rather as a socially institutionalized process shaped by organizational culture, religious legitimacy, participatory leadership, and community trust. Unlike formal educational institutions that generally rely on bureaucratic regulation and centralized governance, TPQ Qiroati Nashrul Ummah 1 and 2 maintain institutional sustainability through the integration of managerial discipline and culturally embedded Islamic values. From the perspective of Institutional Theory, these findings indicate that institutional continuity in non-formal Islamic education is strongly influenced by the ability of educational institutions to construct legitimacy, maintain collective commitment, and adapt organizational practices to the socio-religious expectations of the surrounding community (Asrin, 2024; M. R. Z. Aziz et al., 2025; Rohmad et al.,

2025). Thus, educational quality is socially reproduced not only through formal structures but also through shared norms, moral authority, and religious culture embedded within institutional practices.

This study further reveals that participatory quality management practices at TPQ Qiroati differ from many formal educational quality management systems that emphasize bureaucratic compliance and standardized administration. In the context of TPQ, quality management is sustained through collaborative relationships among institutional leaders, ustadz/ustadzah, parents, and community stakeholders (Kartiko et al., 2025; Luhuringbudi et al., 2024; Purnomo et al., 2025; Salsabilla, 2025). This finding resonates with studies on pesantren governance in Indonesia, which emphasize that institutional sustainability is closely related to collective religious commitment, charismatic legitimacy, and community participation rather than solely formal managerial structures. Similar patterns are also visible in church-based educational institutions in several African contexts, where educational quality is maintained through strong communal engagement and value-based organizational culture rather than through centralized administrative control (Kumbi, 2024). Therefore, this study suggests that community-based religious educational institutions possess distinctive governance characteristics that cannot be fully explained through conventional managerial frameworks derived from formal schooling systems.

The findings also indicate that the implementation of standardized learning systems within TPQ Qiroati reflects a hybrid form of quality management that combines formal standardization with cultural flexibility. The Qiroati method establishes structured competency standards, teacher certification systems, and layered evaluation mechanisms, while institutional implementation remains adaptive to local social and cultural contexts (Abdurrahman et al., 2025; Effendi & Fadlulloh, 2026; Yupiter, 2019). This pattern differs from several Islamic schools in Malaysia that tend to adopt more centralized and policy-driven educational governance structures emphasizing institutional uniformity and administrative accountability. In contrast, TPQ Qiroati demonstrates that quality standardization in non-formal Islamic education can coexist with localized organizational adaptation and socio-religious flexibility (Ardianysah et al., 2024; Fakhriyah & Rosi, 2025; Ismail et al., 2023; Nasihin & Sopianito, 2025). These findings contribute theoretically by refining Institutional Theory within the context of community-based Islamic education, showing that institutional legitimacy is maintained not only through conformity to formal standards but also through the integration of religious values, organizational flexibility, and culturally accepted managerial practices.

Another important finding concerns the role of Islamic organizational values in shaping institutional quality culture (Nurwahyuni & Za, 2025). Values such as amanah, istiqamah, discipline, and collective responsibility function not merely as ethical principles but as operational foundations regulating institutional behavior and organizational interactions (Firdaus & Aziz, 2026; Khofi et al., 2026; Lina & Akhmad, 2025). Similar patterns have been identified in African madrasa systems, where religious legitimacy and moral authority significantly influence educational governance and institutional trust (Asadullah, 2016; Fuadi, 2024; Hasan, 2025). However, this study demonstrates that within Qiroati-based TPQ, religious values are institutionalized alongside structured quality management mechanisms, creating a balanced relationship between spiritual commitment and managerial professionalism. This finding challenges the common assumption that non-formal religious educational institutions operate primarily through informal and traditional management patterns (Afolayan, 2021; Apologia et al., 2024; Fadli, 2023; Lim et al., 2021). Instead, the study demonstrates that religious-based institutions are capable of developing adaptive and sustainable quality management systems while preserving their spiritual and cultural identity.

While standardized quality management systems are often associated with bureaucratic and formal educational institutions, the findings of this study demonstrate that institutional flexibility, religious legitimacy, and community participation play equally important roles in sustaining educational quality within non-formal Islamic education. In the context of TPQ Qiroati, institutional quality is maintained not solely through formal administrative procedures but through

culturally embedded practices, collective moral commitment, and socially constructed trust relationships between educators, parents, and the wider religious community (Ahmadi et al., 2026). This finding indicates that educational quality in community-based Islamic institutions cannot be fully understood through conventional managerial perspectives emphasizing bureaucratic efficiency alone. This study therefore, challenges the dominant assumption within mainstream educational management discourse that effective quality assurance depends primarily on centralized governance, administrative standardization, and formal institutional control (Msamba et al., 2023; Muslim et al., 2026). The findings instead suggest that socio-cultural legitimacy and participatory organizational culture constitute essential dimensions of sustainable educational quality management in non-formal religious education. Excessive dependence on rigid bureaucratic management may reduce institutional adaptability and weaken the cultural foundations that sustain community-based educational institutions. Consequently, quality management frameworks developed for formal schooling contexts cannot be directly applied to non-formal Islamic educational institutions without considering their distinctive socio-religious characteristics.

Furthermore, the findings reveal that the sustainability of non-formal Islamic education is strongly influenced by the institution's ability to balance managerial professionalism with religious and cultural authenticity. In this regard, Qiroati-based TPQ demonstrates a hybrid institutional model integrating formal quality standards, participatory leadership, continuous evaluation, and Islamic organizational values within adaptive community-based governance structures (Aedi & Gorni, 2025; Amalia, 2026; Bahruddin et al., 2026; Daulay et al., 2024). This model represents an important conceptual refinement within Institutional Theory by showing that institutional legitimacy in religious educational settings emerges not only from conformity to formal structures but also from the successful integration of cultural values, spiritual authority, and organizational adaptability.

Theoretically, this study advances the discussion of educational quality management by extending Institutional Theory into the context of non-formal Islamic education, an area still underexplored in international educational management scholarship. Existing studies on educational quality management largely focus on formal educational institutions and emphasize bureaucratic effectiveness, administrative accountability, and organizational efficiency. In contrast, this study demonstrates that institutional sustainability in community-based Islamic education depends on a more complex interaction between organizational legitimacy, participatory governance, socio-religious values, and collective cultural commitment (Fardian et al., 2025; Inayati et al., 2024; Maftuhin et al., 2025). The conceptual advancement offered by this study lies in the development of a culturally embedded quality management model, in which educational quality is maintained through the interaction between formal quality systems and socially institutionalized religious values (Adiyono et al., 2025; Ahwan & Karfida, 2025; Aslihah & Wasehudin, 2023; Febrianti et al., 2025). This model illustrates that quality management within non-formal Islamic education is simultaneously managerial, cultural, and spiritual in nature.

Practically, the findings of this study provide an adaptive framework for strengthening sustainable quality management practices in non-formal Islamic educational institutions, particularly within community-based Qur'anic education. The study suggests that institutional sustainability can be strengthened through the integration of standardized learning systems, participatory leadership, continuous evaluation, educator professional development, and culturally grounded organizational values. In the context of increasing demands for educational accountability and institutional competitiveness, non-formal Islamic educational institutions need to transform from tradition-based management toward adaptive systems-based governance without losing their religious identity and community legitimacy. Therefore, this study contributes not only to the theoretical refinement of educational quality management discourse but also to the practical development of sustainable community-based Islamic educational governance in broader Muslim societies.

## CONCLUSION

This study answers three central questions regarding the institutionalization of quality culture in Qiroati-based non-formal Islamic education. First, quality culture is institutionalized through the integration of organizational discipline, participatory leadership, standardized learning practices, and shared religious values that guide everyday educational activities. Second, educational quality is sustained through a combination of formal organizational mechanisms, including structured supervision, continuous evaluation, teacher development, and collaborative stakeholder involvement. Third, socio-religious values play a crucial role in strengthening institutional legitimacy by fostering community trust, collective commitment, and long-term organizational sustainability. These findings suggest that quality culture in community-based Islamic education is not merely a managerial outcome but a socially and culturally embedded institutional process.

The novelty of this study lies in the development of a culturally embedded quality management model that extends Institutional Theory into the context of non-formal Islamic education. Unlike conventional quality management frameworks that primarily emphasize bureaucratic structures and administrative accountability, the findings demonstrate that institutional legitimacy, religious values, and community participation function as integral mechanisms for sustaining educational quality. This study therefore contributes to educational management scholarship by highlighting how formal quality assurance systems interact with socio-religious legitimacy in shaping sustainable educational governance within community-based Islamic institutions.

The implications of this study are theoretical, practical, and policy-oriented. Theoretically, it expands the application of Institutional Theory beyond formal educational settings into faith-based and community-based educational contexts. Practically, the findings provide guidance for educational leaders seeking to strengthen quality culture through participatory governance, continuous evaluation, and value-based organizational development. From a policy perspective, the study highlights the need for greater institutional support, capacity-building initiatives, and governance frameworks that recognize the distinctive characteristics of non-formal Islamic educational institutions. Nevertheless, this study is limited to Qiroati-based TPQ within a specific socio-cultural context. Future research may undertake comparative, longitudinal, or mixed-method studies to examine how institutional legitimacy, organizational culture, and educational quality evolve across different models of Islamic education and diverse socio-cultural environments.

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